

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

VOLUME 11.

LONDON, ONTARIO, SATURDAY MAY 25, 1889.

NO. 553

N. WILSON & CO.

Have the latest goods for SPRING SUITS and OVERCOATS in Western Canada and do the best tailoring.

N. WILSON & CO.

112 Dundas, - Near Talbot.

WILSON BROS.

Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES AND LIQUORS, —308 RICHMOND STREET— LONDON, ONT. A few doors south of Dundas St.

S. JEROME'S COLLEGE,

BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting. For further particulars apply to REV. L. FUNKER, C. R. D. D., President.

ONTARIO STAINED GLASS WORKS.

STAINED GLASS FOR CHURCHES, PUBLIC & PRIVATE BUILDING. Furnished in the best style and at prices low enough to bring it within the reach of all. WORKS: 481 RICHMOND STREET. R. LEWIS.

SMITH BROTHERS,

PLUMBERS, GAS & STEAM FITTERS —172 KING STREET— Plumbing work done on the latest improved sanitary principles. Estimates furnished on application. Telephone No. 538.

"MISTAKES OF MODERN INFIDELS."

New Book on Christian Evidence and Complete Answer to Col. Ingersoll's "Mistakes of Moses." Highly recommended by Cardinal Tuckermann of Quebec, Archbishop Ryan, Philadelphia, and 14 other Catholic Archbishops and Bishops, five Protestant Bishops, many other prominent clergy, and the press. Cloth \$1.25. Paper 75 cents. AGENTS WANTED. Address REV. G. W. HIGGINS, Ingersoll Ontario, Canada.

R. F. LACEY & CO.

Manufacturers and Wholesale Dealers in Every Variety of BOOT AND SHOE UPPERS 308 CLARENCE STREET, LONDON, ONT.

CONCORDIA VINEYARDS,

SANDWICH, ONT. ERNEST GIRARDOT & COMPANY PURE NATIVE WINES. All our wine is specially. Only Native Alle vines used and recommended by His Eminence Cardinal Tuckermann. Specially recommended and used by Rev. Archbishop Lynch and Bishop Walsh. We also make the best Native Claret in the market. Send for prices and circulars. London, Sept. 19th, 1887. The Messrs. Ernest Girardot & Co. of Sandwich, being good practical Catholics are satisfied their wine may be relied on and that the wine is pure and unadulterated. We, therefore, by these press articles recommend it for altar use to the clergy of our diocese. JOHN WALSH, Bp. of London.

CHURCH PEWS AND SCHOOL FURNITURE.

The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogues and prices before awarding contracts. We have lately put in a complete set of Pews in the Brantford Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Send for the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now a great manufacturing power for new Churches in that country and Ireland. Address: BENNET FURNISHING CO., Y LONDON, ONT., CANADA. References: Rev. Father Bayard, Brantford; Rev. Father Walsh, Kingston; and Rev. Bro. Arnold, Montreal.

MESSRS. C. C. RICHARDS & CO.

GENTS.—Having used MINARD'S LINIMENT for several years in my stable, I attest to its being the best thing I know for horse flesh. In the family we have used it for every purpose that liniment is adapted for, it being recommended to us by the late Dr. J. L. R. Webster. Personally I find it the best ally of neuralgia pain I have ever used. B. TRICE, Proprietor Yarmouth Livery Stable.

PIANO TUNING.

PARTIES REQUIRING PIANOS AND ORGANS Tuned or Repaired should leave orders at 25 Dundas Street. Satisfaction guaranteed.—ANTON RAMSPERGER, late with A. & S. Nordheimer.

GENERAL DEBILITY.

All suffering from General Debility, or unable to take sufficient nourishment, to keep up the system, should take HARKNESS' Beef, Iron and Wine. We are satisfied in saying there is no preparation in the market which will give better results. In bottles at 50c., 75c. and \$1.00.

HARKNESS & Co. Druggists

Cor. Dundas and Wellington Sts. LONDON, ONT.

Catholic Record.

London, Sat., May 25th, 1889.

EDITORIAL NOTES.

We regret very much to be called upon to chronicle the death of Rev. John Beaton, parish priest of Bridgeport and the Reserve Mines, Nova Scotia, which took place on Tuesday, 7th May, at his residence, Bridgeport. He was a native of Mabou. May his soul rest in peace.

In the Jesuits' suit for libel against the Mail, Judge Loranger dismissed the Mail's exception to the form, and struck out all matters raised in the Mail's plea except those relating to the plea that the incorporation of the Jesuits was unconstitutional, and to the Jesuit oath. The other issues His Lordship held to be outside the question at issue, or too vague. The Mail has appealed from the decision.

MR. DILLON'S motion to establish the Church in Wales was rejected by a vote of 284 to 231. Most of the Unionists voted with the majority, but Mr. Chamberlain voted with the minority. Mr. Gladstone and Lord Hartington were absent from the division. The result will, undoubtedly, strengthen the position of the Liberal party in Wales, since it is only from the Liberal party that disestablishment can be expected.

THE True Blue (Orange) Grand Lodge met last week in Toronto, and passed the usual anti Jesuit resolutions, adding the clause "that steps should be taken at once to expel the Jesuits from Canada. Of course, Resolutions are made cheaply; but why did they not resolve to expel all Catholics, and to blot the Province of Quebec out of existence? It would have shown broader views than the venting of their spleen on a small body of priests, and it would certainly be about as easily effected as what they propose.

THE Mail's "Cwa correspondent" in St. Thomas quotes an extract from an address by Rev. George Webber wherein it is said "that great paper" has a "higher tone in teaching than any other Canadian newspaper" and that "it stands faithfully and fearlessly for the right and daring all opposers." The audience loudly applauded the statement, but they might reasonably have waited till they found out whether any Jesuits take the absurd oath which the Mail said is taken by the whole order. This will be ascertained when the libel case against that journal will be tried. It may then be seen whether the Mail is for the right or the wrong.

ANOTHER report of the illness of the Pope was sent by cable, followed immediately afterwards by a report that the Holy Father is in good health and that he gives daily audiences. This is a specimen of the unfounded statements which are sent from Rome more frequently than from any other quarter. It is a constant practice of non-Catholic Roman correspondents to misrepresent all matters which have any relation to the Church, and their Roman intelligence from any quarter, is to be accepted with considerable reserve.

AN Ottawa Congregationalist minister, by poking his nose deeply into the Governor-General's business, has made out a new grievance which would suit well as a basis for another plank in the Third Party platform. The minister is Rev. Mr. Wood, who complained in his sermon on the 12th inst. that the Governor-General pays more attention to visits to Catholic than to Protestant institutions in the city. If such be the fact, may not the cause be that they are better deserving of attention? The subject of the remarkable sermon in which Mr. Wood uttered this complaint was "the evils of party politics." It would appear that some Congregationalist persons have a knack of preaching everything in their pulpits except the Word of God.

THESE is a difficulty in the way of the trial of Bishop King of Lincoln, England, who is now before the court of the Archbishop of Canterbury on a charge of unlawful Ritualistic practices. Bishop King disputes the authority of the court by which he is being tried, and in fact it is very doubtful whether there is any legal court which can try a bishop. Should it be necessary to make an Act of Parliament to meet the present case, it will be a new illustration of the fact which is already well known, that in the Church of England divine Christian Revelation is altogether under control of a majority in a local Parliament, composed of every possible shade of belief, Jews and Atheists included.

THE General Assembly of the Northern Presbyterian Church of the United States

is now in session in New York. It is expected that a strong effort will be made to secure a revision of the third chapter of the Confession of Faith, treating of Eternal Decrees. It is understood that a majority of the Church do not believe in that chapter, but there are many who declare that they can, nevertheless, sign the present Confession with a mental reservation that this chapter be not included in their belief. Recently, indeed, the Chicago Interior, the Western Presbyterian organ, informed a correspondent that he might lay aside that chapter as he would a plate of chicken bones at table, if he could not believe in it. Were it not that the truth of Revelation is too serious a matter to be passed over lightly, it would be amusing to see with what coolness Presbyterians discuss the right of the majority to change the chapter by smoothing it down to suit their views, as if the majority would have the right to do so, if the Confession of Faith were really the truth of God. The Southern General Assembly held their meeting in Chattanooga, Tennessee. The two bodies failed to effect a union, owing to a difference between them on the question of the standing of colored members of the Church.

VERY REV. DEAN INNES preached a sermon to the Exeter congregation on Sunday last, during which, says the Free Press, he insisted on absolute obedience as the necessary qualification of a good soldier. "He showed how he had given much thought to this matter, having been educated for the army, and having worn the Queen's uniform for twelve years." It is really surprising how the Rev. Dean, and all other ministers of religion outside the Catholic Church, can have words of commendation and praise for obedience in every position in life except where it is most necessary, viz. in connection with the law of God and His Church. Anathemas are daily heaped on the heads of poor Catholics for being submissive to the precepts of holy Church and obedient to the pastors whom God placed over them. The Jesuits also are condemned for their voluntary obedience to the head of their order, or the mandates issued from the Supreme Pontiff. But what makes an army effective and invincible is exactly what keeps the Catholic Church one, holy, indefectible and unquarrelable.

RATHER HARD TO DESCRIBE or classify. I once heard an admirer say that he had the eyes of a red Indian. They are brown, but it is brown shagreened with red, the brown of a flint stone. They flash all kinds of light, black, blue, and green, and are nearly always inscrutable. In England our witnesses have to stand when they give evidence. Parnell standing up with this beautiful face, these strange eyes and this splendid forehead, and with his thin, erect and graceful figure, looked strikingly handsome. "As handsome," as an enthusiastic writer once wrote, "as a Greek statue." Mr. Parnell's manner was as perfect as his appearance. He came into the box evidently full of his subject, and he had prepared himself. At first he was so full of it that he was inclined to speak at too much length and make a series of speeches, instead of merely answering questions. Of nervousness there was but one trace, and that was not visible to anybody not intimately acquainted with him. When ever Mr. Parnell gets up to speak in the House of Commons he looks perfectly cool and collected, but if you happen to be by his side you will see that behind his back he clutches one arm with the hand of the other, and that now and then he seems to dig the nails of one hand into the palm of the other. This gesture he used once or twice yesterday, but like the tendency to over-elaboration of reply, this was a thing which he corrected as he went along. The presiding judge was on the whole very polite, and Mr. Parnell was full of that deferential courtesy which never fails him. When the questions came to the alleged connection between himself and crime, it was amusing to watch the look of weariness and carelessness with which he gave his monosyllabic answers. Indeed one had to restrain a certain TENDENCY TO INDIGNATION when one thought he should have to answer such questions at all. Mr. Parnell began his examination at 10.30 yesterday morning and it was concluded at 11.20 to day, so that altogether the examination had lasted just one day. Since that time he has been under cross-examination by the Attorney General, and that cross-examination is not concluded at this writing. It will be resumed to-morrow, and possibly will go on the next day.

WE have had, however, a sufficiently good indication of what is likely to be, and the universal impression, at least on our side, is that Mr. Parnell is making a complete fool of the Attorney General. The latter seems to feel this, for his attitude toward Mr. Parnell is churlish, coarse and almost brutal—the attitude of a man who knows he is being beaten. "Come, sir, give a plain answer, sir, to a plain question, that is not what I ask." These are specimens of the style of language in which this gentleman indulges. When one reflects that this is the very man who a few weeks ago had to eat dirt for the foulest and falsest charges ever brought against a public man, this excites strong resentment. Sometimes one of the Irish members in the court might be heard muttering some strong protest, and there was a feeling that Sir Charles Russell, or some other of the counsel for Mr. Parnell, should have risen and protested.

"He is addressing Mr. Parnell," said one of these counsel, "as if he were a recalcitrant barger in an admiralty case." And this admirably sums up the manner of the Attorney General. The counsel for Mr. Parnell, however, held their peace, and for this reason, they thought the contrast between the brutal boorishness of the Attorney-General and the imperturbable calmness, the unbroken and high bred courtesy of Mr. Parnell was so useful that it would be a pity to interfere with it. And then Mr. Parnell kept scoring at every moment, and sometimes a laugh in the court—as loud as the rigorous decorum of an English court of justice will permit—gave bold testimony of the utility of the attack.

"They'll not get much change out of Parnell," chuckles a good old Liberal, who a few years ago hated and now admires the Irish leader. The old boy, who is very feeble, has

come with the aid of a couple of sticks to see this historic scene, and he chuckles as he goes on "They'll not get much change out of Parnell!"

IRELAND'S STRUGGLE.

Notwithstanding that the trustees of the Kenmare Estate rejected at first Judge Curran's suggestion that the dispute between them and the tenants should be left to arbitration, the agents have been authorized to enter upon negotiations with a view to settlement, and with this end in view Colonel Deane and Mr. Leonard are reported by Metropolitan Tory papers to have had communications with the parish priests of the Ompagh district. It is stated that there will be a meeting at which the priests, the agents and the leading tenants will discuss the situation. It is hoped that this meeting may lead to an amicable settlement.

Notwithstanding the atrocious nature of the Times, and the thorough defeat and exposure of the editorial conspiracy by which the attempt was made to injure Mr. Parnell and the Irish party, Mr. Joseph Chamberlain had the effrontery and meanness before a Birmingham audience recently, to attribute to the Parnellites whatever murders or outrages have taken place in Ireland. He takes care, however, not to particularize individuals, so that he may not be sued for libel.

The Scotch Land League demand the restoration of the land in the Highlands to dispossessed tenants.

Hon. Ernest C. O'Brien has evicted at Mullin, Inishowen, a woman and five children. The woman had paid during the last few years £300 rent which the land did not produce.

The Leeds Mercury states that proprietors of the Times intend to enter a suit in Chancery to make Mr. Walters pay personally the expenses incurred in his case against the Irish party.

A recent return shows that the verdicts of wilful murder in England and Wales amounted to 145 in 1880 and 152 in 1888. In the same years the number of verdicts in Ireland were respectively 16 and 24. In Scotland there were 28 verdicts of wilful murder in 1880 and 17 in 1886.

It is now recommended by many Irish nobles and Commissioners that the office of Lord-Lieutenant of Ireland be abolished.

At the banquet given to Lord Salisbury in Bristol, the only way the Tories could vent their spleen upon Mr. Gladstone and the other leaders of the Liberal party, was to caricature them on the menu cards, depicted as waiters bringing up the dishes. It was much easier to do this than to win the bye elections.

Mr. Wm. O'Brien's suit against Lord Salisbury for libel has been entered. The trial will take place in Liverpool. The basis of the suit is a statement which Lord Salisbury made in his speech at Watford that Mr. O'Brien advocated the murder and robbery of men taking farms from which tenants had been evicted. His Lordship will have an opportunity to prove the truth of his statement.

The Post Despatch Parnell Defence Fund was publicly handed to Rev. Chas. O'Reilly, Treasurer of the National League, at St. Louis on the 14th inst. Editor Dillon handed over \$5,282; the Parnell Defence Fund added to this \$500, all of which together with the door receipts on the occasion will amount to \$6,000. There were addresses and a musical programme. Mayor Noonan presided. The dispute between the landlord and tenants on the Olphert estates is to be settled by arbitration.

Archbishop Walsh, of Dublin, has written a letter urging arbitration similar to that offered on the Vandeleur estate on the other estates where disputes exist between the landlords and tenants. He appeals to English public opinion to support the proposal. The Times scolds the Archbishop's proposition.

It is said that Sir Charles Russell's fee for acting as counsel to the Parnellites is \$10,000.

Mr. Patrick O'Brien, M. P. for North Monaghan, has brought actions for libel against the London Times, Liverpool Courier and Mr. Thos. Wallace Russell, Unionist M. P. The defendants accused the plaintiff of refusing relief to a Protestant tenant at Falcarragh.

In the House of Commons on the 16th inst., Mr. Balfour, Chief Secretary for Ireland, stated that ten Irish members of the House were now in prison for offences under the Crimes Act. He said they are all enjoying good health.

In order to secure a fair trial, £500 have been subscribed at Belfast for the defence of Father McFadden and the nineteen Gweedore peasants charged by Government with the murder of District-Inspector Martin. In Father McFadden's case the charges are simply malicious. He did not even resist arrest in any way. The riot itself was caused by the deliberately ostentatious way in which the arrest was effected, and there was no malice prepense. But at all events the stone was thrown only by one man. It is right that precautions should be taken to secure a fair trial, which it is well known the Government will not give if they can help it. The first contributors to the fund are Archbishops Logue, of Armagh; Walsh, of Dublin; Croke, of Cashel; and McEvilly, of Tullam, who contribute \$50 apiece, and utter public protest against the infamy put upon a faithful and innocent priest, in bringing him to trial before a hostile jury for a crime with which he had no connection save the fact of his compulsory presence.

During the past week a number of priests were examined before the Special Commission. Their testimony is to the effect that the leading men of their parishes are members of the Land League, and that the effect of the League has been to diminish the amount of crime. Local branches had uniformly condemned outrages which had occurred

in their districts, and the priests had endeavored to restrain their people from the commission of crimes of every kind. Father O'Donovan testified that kind. Moonlighters at Tallmore were opposed to the League. He mentioned the case of a witness who while under police protection was threatened by Moonlighters while he was a member of the League. Increase of crime while the League existed was caused by the increased severity of the landlords in enforcing evictions.

HON. DAVID MILLS ON THE ANTI-JESUIT AGITATION.

As stated elsewhere the Hon. David Mills' speech in the House of Commons during the Jesuit debate did not please certain Orangemen, one of whom wrote to renoustrate with him for his speech and vote. Mr. Mills' answer to this letter is given below. It is a striking rebuke to the bigots.

DEAR SIR—I received your very violent letter in which you tell me you are a Reformer. You must be joking. Neither the spirit in which it is written nor the sentiments which there find expression could emanate from a Reformer. Reformers have everywhere opposed legislation imposing special disabilities upon any class of the community on account of their religion. You demand it. Your letter breathes the spirit of the Irish Tory, and so I can't believe you ever were, what in your letter you claim to be—a Reformer.

You seem to think we have been incorporating the Jesuits. That is not so. They were incorporated in Quebec long ago, and I am not aware that anybody objected. They have their colleges and schools of learning in England and Scotland. They have had their mission stations in Ontario, continuously, for over 220 years; they have murdered nobody; they have robbed nobody, nor have they so far as I know endangered our liberty.

Their property in Quebec, which was guaranteed to them at the conquest, was illegally taken from them; and this illegal seizure was confirmed by an act of the legislature, in the days of the Family Compact. After long delay the Government of Quebec has, with the unanimous consent of the legislature—Protestant and Roman Catholic—paid one fifth of the present value of the property in full settlement of all claims. This claim and settlement was purely a Quebec question, with which the Parliament of Canada had nothing to do. Now, you propose that Toronto shall govern Quebec. As a Reformer, I say Quebec shall govern herself.

Provincial rights is the very heart of our system and you propose to do it violence. You say we ought to interfere, and refuse to Quebec the liberty to pay a long standing claim, because you do not like the creditor. Do you refuse to pay what you owe, to everybody you don't like? You say I am like Cain, because I don't make myself responsible for the Jesuits. You overlook the fact that Cain's responsibility was for what he did himself, and not for the acts of another, who had gone out of the world before he came in. But pray what have the doctrines of the Jesuits, real or fancied, to do with the justice of your claim in this Quebec case? In a court of justice you would not be allowed to refuse the payment of your debts because you did not like the person you owed. The days for calling down fire from Heaven on those who do not believe as we do, have gone by. You tell me the Jesuits have been expelled from France, Spain, etc.; and therefore, I ought not to let Quebec pay what she owes. The colporteurs of the Bible Society were expelled from Russia, but does that prove the Bible Society to be a bad institution? In one respect they are the weakest, because they are the most unpopular body in Christendom.

I don't sympathize with the Jesuits. If time permitted I could state my objections to the order. My objections, I hope, have a better foundation than the charges you bring; but I decline to persecute them because I do not agree with them. I don't propose to fight them by having recourse to political and religious disabilities. I leave these weapons to the wretches who are not ashamed to employ them. As long as Protestants are honest, fear God, hate oppression and persecution, and permit all classes, Protestant and Roman Catholics, to stand alike before the law, they will have nothing to fear from Jesuit aggression. It is only where they disgrace the name of freedom by listening to the advice of men who, with methods and in the spirit of the evil one, profess to serve the Lord, that our liberties will be in danger. I enclose you a copy of my speech, which, if you read, may afford you some light, of which you are sorely in need, and expel that spirit of intolerance which breathes in every line of your letter, and which, wherever found, is an enemy alike to Protestantism and to free institutions. Yours respectfully, DAVID MILLS.

Ottawa, April, 1889.

ST. MARY'S CHURCH, HILL STREET.—Rev. M. J. Tierman, rector of St. Peter's Cathedral, preached to a very large congregation in St. Mary's Church, Hill Street, on last Sunday evening, his subject being "The Presence of God." The reverend father's discourse was a fervid and impassioned appeal, and went direct to the hearts of all. Father Tierman took occasion, before beginning his sermon, to pay a well deserved tribute of praise to the really excellent choir for their admirable singing. Great credit has been given to the organist, for this satisfactory condition of the musical service in the church.

in their districts, and the priests had endeavored to restrain their people from the commission of crimes of every kind. Father O'Donovan testified that kind. Moonlighters at Tallmore were opposed to the League. He mentioned the case of a witness who while under police protection was threatened by Moonlighters while he was a member of the League. Increase of crime while the League existed was caused by the increased severity of the landlords in enforcing evictions.

HON. DAVID MILLS ON THE ANTI-JESUIT AGITATION.

As stated elsewhere the Hon. David Mills' speech in the House of Commons during the Jesuit debate did not please certain Orangemen, one of whom wrote to renoustrate with him for his speech and vote. Mr. Mills' answer to this letter is given below. It is a striking rebuke to the bigots.

DEAR SIR—I received your very violent letter in which you tell me you are a Reformer. You must be joking. Neither the spirit in which it is written nor the sentiments which there find expression could emanate from a Reformer. Reformers have everywhere opposed legislation imposing special disabilities upon any class of the community on account of their religion. You demand it. Your letter breathes the spirit of the Irish Tory, and so I can't believe you ever were, what in your letter you claim to be—a Reformer.

You seem to think we have been incorporating the Jesuits. That is not so. They were incorporated in Quebec long ago, and I am not aware that anybody objected. They have their colleges and schools of learning in England and Scotland. They have had their mission stations in Ontario, continuously, for over 220 years; they have murdered nobody; they have robbed nobody, nor have they so far as I know endangered our liberty.

Their property in Quebec, which was guaranteed to them at the conquest, was illegally taken from them; and this illegal seizure was confirmed by an act of the legislature, in the days of the Family Compact. After long delay the Government of Quebec has, with the unanimous consent of the legislature—Protestant and Roman Catholic—paid one fifth of the present value of the property in full settlement of all claims. This claim and settlement was purely a Quebec question, with which the Parliament of Canada had nothing to do. Now, you propose that Toronto shall govern Quebec. As a Reformer, I say Quebec shall govern herself.

Provincial rights is the very heart of our system and you propose to do it violence. You say we ought to interfere, and refuse to Quebec the liberty to pay a long standing claim, because you do not like the creditor. Do you refuse to pay what you owe, to everybody you don't like? You say I am like Cain, because I don't make myself responsible for the Jesuits. You overlook the fact that Cain's responsibility was for what he did himself, and not for the acts of another, who had gone out of the world before he came in. But pray what have the doctrines of the Jesuits, real or fancied, to do with the justice of your claim in this Quebec case? In a court of justice you would not be allowed to refuse the payment of your debts because you did not like the person you owed. The days for calling down fire from Heaven on those who do not believe as we do, have gone by. You tell me the Jesuits have been expelled from France, Spain, etc.; and therefore, I ought not to let Quebec pay what she owes. The colporteurs of the Bible Society were expelled from Russia, but does that prove the Bible Society to be a bad institution? In one respect they are the weakest, because they are the most unpopular body in Christendom.

I don't sympathize with the Jesuits. If time permitted I could state my objections to the order. My objections, I hope, have a better foundation than the charges you bring; but I decline to persecute them because I do not agree with them. I don't propose to fight them by having recourse to political and religious disabilities. I leave these weapons to the wretches who are not ashamed to employ them. As long as Protestants are honest, fear God, hate oppression and persecution, and permit all classes, Protestant and Roman Catholics, to stand alike before the law, they will have nothing to fear from Jesuit aggression. It is only where they disgrace the name of freedom by listening to the advice of men who, with methods and in the spirit of the evil one, profess to serve the Lord, that our liberties will be in danger. I enclose you a copy of my speech, which, if you read, may afford you some light, of which you are sorely in need, and expel that spirit of intolerance which breathes in every line of your letter, and which, wherever found, is an enemy alike to Protestantism and to free institutions. Yours respectfully, DAVID MILLS.

Ottawa, April, 1889.

ST. MARY'S CHURCH, HILL STREET.—Rev. M. J. Tierman, rector of St. Peter's Cathedral, preached to a very large congregation in St. Mary's Church, Hill Street, on last Sunday evening, his subject being "The Presence of God." The reverend father's discourse was a fervid and impassioned appeal, and went direct to the hearts of all. Father Tierman took occasion, before beginning his sermon, to pay a well deserved tribute of praise to the really excellent choir for their admirable singing. Great credit has been given to the organist, for this satisfactory condition of the musical service in the church.

THE WAYSIDE SHRINE.

A Legend.

BY (USA) MARY A. FORD. Long years ago, an old legend says, Within a castle, quiet and gray, There dwelt a youth less of an honored line, His sire slept 'neath the turf of Palestine. Well trained in the art of maternal care, Each day at Mary's shrine he knelt in prayer; He heard his mother's accents mild, Tell of the Virgin and the Holy Child— Of how the angels sang on Christmas night To greet the new born saviour of the light. Across Judea's mountains to the land Where dwells the Nile or Atrid's yellow sand, His fancy saw the snowy lotus river, Upon the bosom of that old-time river, And Egypt's graceful palms in reverence bow. At their Creator's coming, Off his brow Grew sud when thinking how the hallowed and O'er the life blood of a God, And of the anguish Mother, looking on The dreadful torture of her worshipped Son. Thus taught, in Philip's palace heart each year, The blessed name of Mary grew more dear, And days without some kindly action fraught. For Christ's dear sake, to him seemed less than naught. At last his mother's cheek grew thin and pale; As sick as a willow bent beneath the gale She drooped; for in a knighting tomb was Her heart in far Judaea olive shade. With her crusader vanished all life's joy; He had no life to cling to, no new boy, Our Lady's altar in her silent room Each day was decked with flowers, whose Rich perfume, with thoughts of love, Raised to the glorious Queen of Flowers above. Young roses open their dewy lips and there Exhaled their sighs, like childhood's first pure prayer; The sky, sweet violets seemed blue infant eyes Roused to a mother's face in pleased surprise. The regal lilies, emblems spotless, bright Of light and glory, lifted up their white, Clear ivory curls, in which below The rim in golden circles, seemed to glow "Ave Maria," for the angel's word, In Nazareth of old the angel's word. The days went by—hot streams of molten gold Poured from the furnace of the sun, and rolled Aglow with splendid but oppressive light, To cool within the reservoirs of night. As at the blazing morning of August came, The morn of the Assumption robed in flame The gorgeous East, and Philip knelt beside His mother, for the angel's word, With pallid lips she pressed the orphan's brow. "Sweet Queen of Mercy, be his mother now," She said, "and oh, my boy, in coming years, In all temptations, trials, doubts and fears, To Mary, pitying mother, ever pray, Whom Heaven crowns within its courts to-day. Her shining gown more faint, her voice more weak, "Jesus, Mary"—ceased to speak; As wayward pilgrim rests, his journey o'er, She closed her eyes and slept to wake no more. Great was the orphan's grief, but boyhood's years Shake from their wings the dew of sorrows tears As leaves shake dewdrops. Then the heir of gold, Careless and courted by the world, grew cold To God and duty. Surely day by day His work within his soul its steady way, The wild ocean reeled in his midnight hours. Until he fled from his ancestral towers, Frolicsome and banished to the mountains there he roved, And scorned all the laws of man and God, Yet 'mid the grand and gloomy solitude, No day went by, when in his fiercest mood, But heard his mother's voice in his mind. He prayed his mother taught him when a child. His mad career was o'er, a deed of dread Had been committed; o'er his reckless head The murderer's doom impending. He was found, Condemned to die, and lodged, in iron bonds, Within a cell whose entrance was to be For him the threshold to eternity. "Fare you to your last, quiet, as you had stood Beside the cross, his garments stained with blood. Misfortunes are but stars of light that lead The spirit up to God, and in his need Did Philip think of Him whose boundless love, Is more enduring than the heavens above, And beg of Mary, merciful and kind, His spirit's weary journey to the end. Thus did he pray as through his prison bars He watched one morn the fading of the day; "Oh, Queen of Mercy! who did stand Beside the sacred cross, When earth in kiddy horror reeled, And with her slaker's blood; When darkness veiled the noonday sun, And through the lofty pinn Above the shrunken stars seemed tears That washed, for his sake, the floor. Oh, pitiful compassion! Be not my anguish vain; My mother loved thee; for her sake I tender her erring child. "Oh, tender soul! that bore a woe Whose weight might crush the world, Behold me in the blackest depths Of dreary night buried; My sinful life dare not pronounce The awful name of God, Whose death-shank shook the universe, So through the shadows dim Of wrong and sorrow, hopelessly I raise my eyes to thee, Whose aid was never sought in vain; Oh, pray to Him for me! "Pray, and, although upon His blood, His love, His law I tread, He will forgive if thou but plead— He is thy God;—and for his sake Save for my honored father's sake My name from felon's brand; Though many a name, thou know'st, No blood is on my hand, Oh, risen heart, that 'neath the cross Thou art preserved to aid them fall, Though all the world may see and scoff, Will not forsake me now?" Aurora's fingers touched the amber gates Of morn, and back they swung; the prison grate Grew unobtrusive; the convicts' dreary room, Was rescued o'er with bars of gold and gloom. His last dread hour had come; soon, soon alone His striking soul must face Jehovah's throne. His words approach, dull sounds their heavy tread, The faint light of dawn, the morn's first rays, Like the faint light of dawn, the morn's first rays, In day's broad glare with strongly pinioned hands. As slow they lead him through the gaping crowd, His throbbing brow in shame and suffering bowed. He thinks of Jesus, staggering, falling, faint Beneath the cross, yet breathing no complaint, And grieves for strength to bear his own. They near A spot to the Madonna's children dear— A wayside altar, where there stands The Mater Dolorosa stout alone, A glorious figure, bent, not crushed by woe, The brow of sorrow, the lips, the lip, the brow O'ershadowed by a sorrow so sublime It led the agonist's thoughts o'er space and time To vast eternity. As if heart hung, Upon the drooping eyelids trembling hung Great, heavy, low drops waiting but the call Of some sad human hand to bid them fall. And he, his sorrow, Off bad Philip there In happy childhood bent the knee in prayer, Nor would he pass it then. His guards allowed Him to approach; the chilled face seemed bowed In pity o'er him; and the floral wreath Around the scapular head (though not a breath Was stirring) loosened on its lilted bands And fell all stainless on his naked hands.

The throng amazed, burst forth with startled cry. "He's innocent! He's saved! He must not die!" And amid the tumult and confusion there, A deep voice rose, half terror; half despair, Repeating, "He is innocent; 'tis I! Who am the murderer! He must not die!" The conscience-stricken wretch thus forced to tell His guilt, was led to Philip's empty cell, While he, at Mary's shrine, with grateful tears Vowed that to God and her his future years Should be devoted. And his vow was kept. Beside his sufferer's couch, while others slept, He watched and prayed, and seldom failed to win The wandering soul from wretchedness and pain. Through Mary's love to God. No day went by But saw some good by angels borne on high To weigh against the evil of the past. His step grew slow, his hair grew white; at last, One summer morn some early peasants found The old man prostrate on the hallowed ground Beside the wayside shrine, as if in prayer. The night dew glistening on his silver hair, But on his lip no breath. Down from her shrine The aged Madonna viewed, with look divine. The aged pilgrim's face bent on his breast, He seemed a weary child just dropped to rest. At that dear Mother's feet, whom from her Son Life here and life above for him had won.

CARROLL O'DONOGHUE.

CHAPTER XXVI.

MR. CANTY'S RECEPTION.

Mr. Garfield's efforts in behalf of Tighe had succeeded; owing to the quartermaster's intimate acquaintance with one of the chief officials of the jail, all had been admirably managed; by what particular means the soldier did not choose to say; and Tighe was too happy to ask for further information than that an unobstructed passage would be afforded the prisoner's three friends, provided they came at a certain hour on the ensuing night. Tighe was so delighted that he could hardly wait for the mail-car to bear him to Drommacool. As he stepped from the car he met Father Meagher, who was just returning from his parish rounds; the clergyman's face brightened when he saw Tighe a Vohr, and he extended his hand in hearty welcome. "I have good news, father," he whispered, when they had gone beyond curio observation; "to-night you will be let into the prison to see Mr. Carroll; and the young ladies."

"How did you manage that, Tighe?" asked the priest; "did you obtain a pass?"

"Tighe was somewhat nonplussed; knowing the clergyman's stern integrity, his severe reprehension of anything that pertained to deceit or dishonesty, he could have borne better to be executed than to confess to the clergyman by what plans of deception he had contrived to bring about the present fortunate state of affairs."

"Now, Father Meagher," he said, after a pause during which he pretended to be concerned about Shaun, who was sportively chasing a butterfly, "it goes to my heart to have you all the time wanting to know the whys and the wherefores of me doing it—tells so plainly that you have no thrust in me."

The clergyman looked full in the face of Tighe a Vohr; not a muscle of the latter's countenance moved, save to return the gaze by one of most dolefully injured innocence.

"I mean it, father; and if you'd only listen while I bring you news like the print, without axin' to know how I kem be me good luck, I'd be the happiest man alive. I'm thyrin' to be good, yer reverence, sayin' me pathers an' cess divarfully, an' kapin' from me usual divarivance."

"Except the drink, Tighe," interrupted the priestly ally.

"Oh, yer reverence, as to that, I'm kapin' straight intirely; barrin' a wee drop that I had wid Corry O'Toole yesterday, when the heart was wake widin me, I haven't touched a sup since—since I promised Moira I wouldn't."

Tighe looked up a little feebly; he dreaded the effect of his last words on the clergyman; but the latter, without seeming to notice it, returned: "You say that everything is arranged for our visit to-night?"

"Yis, father; there isn't one thing to do but to put yerself under me care until we reach the jail, when I'm to give you in charge of a trustworthy person."

Father Meagher made no further observation, save to insist that Tighe should accompany him to the little pastoral residence, in order to be refreshed after his journey.

"And how, yer reverence, is Moira to behave to me?" Tighe asked, with a roughish twinkle, as he stood hesitating on the doorstep of the little dwelling; "is she still under orders not to speak to me?"

"Tim Carmody, you are an artful rogue! Despite the severity the priest strove to assume, a smile curled his mouth as he remembered the trick which had been played upon him by his niece and Tighe a Vohr. He continued: "It was well you knew how to get over the difficulty when she was under the orders, as you term it; and you'll never be at a loss while you have Shaun for a mouth-piece."

Tighe rolled up his eyes till the whites alone were visible, muttering: "He knows it begorra, he knows all about it!"

Moira was permitted to speak to him, and while Clare and Nora, in a flutter of anxiety and joyous anticipation, owing to the tidings which Father Meagher brought, were making hasty preparations for their afternoon trip to Tralee, Tighe and Moira were enjoying an undisturbed conversation in the kitchen.

The sun was in the full glare of the noonday heat when the little party of four left the pastoral residence to take their way to the car office. But a strange excitement possessed the village; men, women and children were converging to one spot—the street on which old Maloney's abode fronted, and where there might be witnessed an unusual and remarkable scene—a man in fashion, able sporting dress surrounded by a motley crowd of men, women and children, some clinging to the skirts of his coat, others on their knees before him, and all gesticulating and hallooing in the wildest confusion. The sporting stranger, red, perspiring, and desperate, sought to get on his captors; but they, each moment swelled by some new

accession, who, knowing nothing of the occasion of the excitement, yet catching the infectious passion of the moment, shrieked and gesticulated as wildly as those who had come earlier upon the scene, fettered every step he attempted to take. At last with a sudden dash he cleared a passage, and darted with the speed of a hare to Maloney's shop. The miser had not been deaf to the uproar almost at his door, and in trembling agony for the safety of his hoarded gold, which he imagined the rabble were seeking, he hastily barricaded door and window. With carbine in his shaking hand, he stood ready to intimidate the first who should force an entrance. On they came, Joe Canty, in torn and dilapidated plait, at full speed, and the whole motley, bowing crowd after him. By this time Father Meagher, having left the young ladies in care of Tighe, arrived at the scene, and his presence and voice restored sufficient order for him to learn that the stranger, on his peaceable way to see a number of people was surrounded by a mob, and that he acted as if they were mad, entering and praying him to return immediately to the place whence he came; indignantly refusing to do so, he had been set upon in this howling manner. The priest had not another moment to stop if he would catch the car, and with a hasty rebuke to the crowd, among whom he recognized all the scamps of his parish, he hurried away, and once that his reverence was out of the way, the position of the crowd who knew the cause of the "set-to" on Mr. Canty, and who were determined to keep their promise to Tighe a Vohr, began anew their enterprises.

CHAPTER XXVII.

CARROLL SEES HIS FRIENDS.

The quartermaster had kept his word; unquestioned, and apparently even unnoticed, the little party of three were conducted to the cell of Carroll O'Donoghue. The iron door swung open, and they were permitted to see the prisoner. The feeble rays of a lamp revealing him with partial distinctness made him look white and worn, as seated on his pallet, he had turned his head in anxious expectation at the entrance of the party. He sprang up, but momentary weakness, caused by the sudden joy, overcame him, and he tottered forward. Father Meagher caught him, tears of

which the tender-hearted priest was not ashamed rapidly coursing down his cheeks, and Clare's and Nora's grief flowing in unison. Clare, after her first wild embrace, would bring the lamp close to the prisoner's face, and that he did not completely lose the marks of that close and solitary incarceration were many and deep. Lines of suffering were worn in his face, which had become so thin and so white as to be almost transparent, while, mixed with the golden locks that waved upon his brow, Clare fancied she detected the gleam of many a silver hair. He smiled at her fond survey—the old-time smile that was so wont to kindle his face, but which now, despite his effort to the contrary, had a sadness about it, more touching than a surer evidence of grief would have been.

CHAPTER XXVIII.

THE PRIEST'S RECEPTION.

"I am not changed," he answered, striving to speak gayly, and drawing to a tighter clasp the hand of Nora, which he had already fondly seized. Clare put the lamp down without answering, but her passionate eyes told the opinion she placed in the priest's words. "Tell me how this good fortune has happened," resumed the prisoner; "I have been solitary so long that I feared I should see none of you until we should meet in the court-room on the day of my trial."

"It is due to Tighe a Vohr," responded the priest; "but what means he would not say; but we owe to him the privilege of this visit."

"My dear Tighe!" murmured Carroll; "my heart is broken to see the faithful fellow. Knowing his affection for me, and his ability to accomplish almost anything upon which he determines, I had expected to see him before this; but he has given sufficient proof of his solicitude for me in contriving to bring about this visit!" and a smile of tender affection beamed on his visitors, resting longest, however, on pale, silent Nora.

Father Meagher was silently debating the propriety of making some communication; at length he decided.

"Carroll, I have something to tell you about Morty Carter; I would put you on your guard."

He was interrupted by Carroll hastily rising from his seat, and answering with a strange impetuosity: "Father, I beg of you to say no more; I know all you would tell me, and I implore you to spare me your recital."

It was the priest's turn to rise in astonishment from the one stool which the cell possessed, and which he had taken, while the ladies had preferred to seat themselves on the pallet beside the prisoner: "My dear boy, how could you have heard I was told you?"

"Ask me not, father, I implore you, it would be too harrowing; I could not bear it!"

The priest was silent, convinced that Carroll, by some mysterious means, had discovered Carter's perfidy, little thinking that Carroll had resorted to this entreaty to spare himself the pain of hearing Carter defamed when he was not at liberty to defend him.

The short half hour allotted for the visit was almost over. As the minutes drew to a close an insufferable weight pressed upon Nora's heart—a feeling that in all her grief she had never before experienced, and which she was utterly unable to explain; she clung to Carroll in an agony of sorrow. It was so unusual to see her thus—she, whose calmness, and strength, and heroic resignation fortified Clare, and even edified Father Meagher—that both pressed to her now, and besought to know the cause; Carroll himself, in the deepest distress, entreated her to tell.

"I hardly know," she said through her streaming tears; "it is as if some other trouble than this dreadful one which threatens was going to part us—some thing that will make our paths in this world lie widely and forever apart."

"That cannot be," interposed Carroll, gently; "unless, indeed, you prove false to the truth you have pledged me."

A look was her only answer; a look of such affectionate reproach, and deep tenderness, that the young man never forgot it.

"Nora," he said earnestly, "though the world should charge, remember that my heart can never change for you; its latest affection will be for you; should I suffer the extreme penalty, as I fear I shall, do my last sigh, my last thought, shall be for you!"

The time was quite up; the guard alerted at the door, and the horrible grating of the lock as turned sounding in their ears; Father Meagher had given his blessing, and torn himself away, unable to say adieu; the distracted girls still clung to the prisoner.

"Oh, Carroll, my brother, how can I leave you!" and Clare's low, passionate sobs were vented upon his bosom. He held them both; he sought to comfort each, and when the door swung back, revealing the affecting scene, to the guard, even the latter was touched; he drew back involuntarily; as if he would give them another moment.

"Go!" said Carroll, freeing himself from the frantic clasp of hands that would have held him forever; and they reluctantly obeyed. From the doorway all turned to look one more adieu. On Nora that scene was burningly impressed; in after days, when a more bitter and dreadful anguish than any which had yet come upon her was tearing her heart, she was to revert to that solitary figure standing in its miserable cell, with hands outstretched as if in agony it would have called them back, and face expressive of so heart-broken a woe that her soul was wrung by it.

Tighe a Vohr awaited them outside the jail; his ardent imagination had been picturing an affecting scene, and it needed but one glance at these most happy faces to bring the ready tears to his eyes.

"Accept our thanks, my faithful fellow," said Father Meagher at the station whither Tighe had accompanied them when he learned that they would take the night car to Drommacool; and the priest warmly shook Tighe's hand.

Tighe dashed the sleeve of his coat across his eyes; he could not trust himself to reply; for if he did he would have blubbered like a child. Pulling his hat over his face, he waited till the car started, and then he turned away to seek the temporary lodging which he had hired in the town. Early the next

morning Tighe a Vohr, accompanied by his constant companion, Shaun, was on his way to the stable of "Brian Boru." There were four days yet before that appointed for the race, and thus far all his plans had succeeded admirably; still he was tormented by one fear, that Carter might return home from Dublin in time to discover the imposition that had been practiced, and to spoil all Tighe's cunningly contrived schemes. Trusting, however, to the singular good fortune which rarely entirely deserted him, and which so often produced something in his favor at the very last moment, he resolved to yield no more to his fear. His resolution was strengthened when shortly after, mounted on the back of "Brian Boru," and flying over the country in true racing style, he felt all that elation of spirits which is due to a fine morning, a magnificent thorough bred, and a stretch of open, delightful country. Shaun, with an enjoyment of his own, entered into the sport; he could not keep up with the racer, but he gambled through the fields, and at last waited on the road for his master's return.

CHAPTER XXIX.

THE RACE.

Arty Moore was as civil and obsequious as Tighe could wish, and the latter dropped shrewd remarks calculated to impress Arty with the fact that Mr. Maloney had been visited by himself since the latter had brought up the horse, and how satisfied the old miser was with all arrangements.

On his return through the town with a determination of dropping in upon Corry O'Toole, he sauntered into the hall of "O'Sullivan Arms," knowing the place to be the headquarters of much of the sporting gossip. An excited group surrounded one of the tables, but they were talking so rapidly, and so many voices together, that for a time Tighe could not catch the drift of the eager conversation. At last he was convinced that the subject was Joe Canty.

"He is so sore about this affair that he will not ride, I tell you."

"Oh, yes, he will; his indignation is somewhat spent now, and for the sake of the backers he will not withdraw at this late date."

"I doubt it; why, I tell you I never saw a more violently inflamed man than he was; good Heavens! when I think of it—"

The speaker paused to laugh loud and immoderately.

"Tell us about it!" echoed a half dozen voices; "give us the true version of the affair; there are so many stories afloat about it that it is difficult to pick out the right one; one rumor is that he was set on by this Mr. Maloney and beaten almost to death; another, that the people of the confounded village, or whatever it is, threatened to devour him, body and bones, if he did not immediately return; and still another says that the horse, which is reported to be Mr. Maloney's bedfellow, thrust his head through a hole in the door, and so frightened poor Canty that he had to run for his life."

"Well, boys, the story which says the people of Drommacool threatened to devour poor Canty is nearer the truth than any of the others. The moment he stepped from the car, and had received from a little urchin of whom he inquired full directions to Mr. Maloney's, he was accosted first by one man, asking him if he wasn't going to the stable; and then by another, who said he would be as much as his life was worth to go on; then by another, with the same story, and entreaty; immediately after by a third; and so on, till he was surrounded by a howling crowd of devils, as Canty calls them; oh, Lord! it's too much!"—and again the speaker paused to give vent to loud and prolonged mirth, in which he was heartily joined.

"Well, although he thought he was surrounded by a set of the most desperate and desperate, and determined to press on; the mad rabble were so desperate, and they pressed on too, holding on to his clothes till they didn't leave a whole tatter on his back, and howling and shrieking, till he felt like becoming as mad as themselves. Then the priest came on the scene, but as he could only stay a minute he didn't make matters much better, for the moment he was gone the set on time Canty worse than before. By this time they had reached old Maloney's place, it seems, and, worse than all, for some reason or other he had it shut up tight; then some one proposed to have Canty speak through a hole in the door, and when he did he received an answer that Mr. Maloney was waiting to shoot the first man who would try to enter. That was the end of the matter; poor Joe faced about for the post office, and when he was whole mad, howling crowd, and when he jumped into the first vehicle he could find to bear him from the scene, they set up such a cheer for the poor tormented fellow, that he swears it is ringing in his ears yet, and he relieves himself by cursing Drommacool, Mr. Maloney, and Morty Carter. If he knew Carter's address in Dublin he would send him a pretty stirring message."

There was another prolonged roar, in which none joined more heartily than Tighe a Vohr, who, from a safer corner, could hear and laugh without exposing himself to unpleasant observation.

"And do you think he will ride after all that?"

"I do not," replied the man who had narrated the story.

"But I do," responded he who pretended to express himself as surprised at the prospect of Canty's part in the race. "He'll get over this, and his backers will urge him; then he is such an excellent horseman that he can well afford to rely upon his skill to bear him through, even though he does not see the horse until the morning of the race."

"Perhaps he will make another attempt to visit Mr. Maloney."

"Not he! the very mention of Drommacool is enough to put him in a cold sweat, and he'll no more set foot in that part of the country than the devil'd dip his hand in holy water."

Tighe, holding his sides, left the coffee-room. "Oh, Shaun, we fixed him—sure we laid him out beautifully! an' now we'll hurry to tell it all to Corry."

The side splitting recital which Tighe gave to the little man for the humiliation to which he had been subjected by Mr. Canty. He chuckled, and rubbed his hands, and shook Tighe's hand in congratulation, and actually, to Tighe's intense astonishment and amusement,

cut pinnettes upon the floor, supposed to be the difficult steps of an Irish jig. "Faith, Corry, if me mother could only see that, her heart'd be taken intirely!" Whereupon Mr. O'Toole's ungainly feet executed new flourishes, until Tighe, catching the spirit of the movement, joined in the jig, snapping his fingers to the motion of his feet, and frequently giving utterance to a cheer expressive of his feelings, and the neighbors, attracted by the noise, began to collect outside the door.

"Well done, my boy!" said Tighe, stopping at last and shaking Corry's hand vigorously; and then both, tired and breathless, threw themselves into seats, while the neighbors, hearing no more jingling, passed on, entertaining stranger opinions than ever about the old little man, Corry O'Toole. "You'll be to the fore on the mornin' of the race, Corry?" said Tighe.

"Of course, my boy; if it was only to see how that knave of a Canty will take his disappointment!"

"But what, Corry, if old Carther should come back afore the day of the race; what'd become of me?"

"Tighe, my boy, Heaven always protects its own; and you, the dutiful son of so respected a mother as Mrs. Mollie Carmody, and the truthful, upright, noble boy that you are, Timothy Carmody, who ought to be Timothy O'Toole, are the object of its constant and special protection."

Either the great and unwonted exertion which Mr. Toole had so recently made, or the effect of a potato that he had taken before Tighe's arrival, conspired to make his voice less steady than usual, and, as if conscious of that fact and desirous of making up for it, he nodded his head at his visitor with every word that he uttered, until at last, entirely overcome, he dropped forward on the table and went fast asleep.

A GLORIOUS EPITAPH.

On a gravestone in New London, Conn., appears the following inscription. The records of ancient Greece or Rome do not exhibit a nobler instance of patriotic heroism:

"On October 6th, 1781, 4,000 British troops fell on the town with fire and sword. A line of powder was laid by them from the magazine of the fort to the sea, that it might be lighted—thus to blow the fort into the air. William Hotman, who lay wounded not far distant, heard it and said to one of his companions: 'Let us endeavor to crawl to this line; we will wet the powder with our blood. Thus with the little life that remains to us, we shall save the fort and magazine, and perhaps a few of our comrades who are only wounded.' He alone had strength to accomplish this noble design. He died on the powder he had damped with his blood. His friends, and seven of his wounded companions, by that means had their lives preserved."

After this simple narrative are these words in large characters:

HERE RESTS WILLIAM HOTMAN, ON CONNECTION OF THE COAST, WHEN WAS NEW LONDON TOWN.

While America's fate hung suspended—Stead by British forces of warlike renown, And saw the brave who defended.

With fire and with sword both by land and by sea, By four thousand soldiers surrounded, Here he seem'd as hopeless as any could be—His bravest defenders lay.

To blow up the fort, was the merciless plan To raise fire, they thought of contriving To join in one holocaust every man, Whether wounded, or dead, or surviving.

A train of magazine was carefully laid To the harbor; one dying defender was said To comrades, with heroic ardor:

"We are wounded and dying, unfit for the fray, All our country 'er asked have we paid But one effort 'er'll make that we may Yet be left the ruthless invader."

"See yonder black train, leading straight to the fort, One spark touch'd to it, would, with awful report, Blow their fragments high in the air flying."

"Let us creep to that spot while yet strength doth remain, Ere the crimson tide ceases flowing, And with our hearts' blood we will damp the dark train, And stop the flames farther from going."

This spoke William Hotman, then dragged Every foot of the course his blood staining—His weak and rent body; nor cared to prolong Life, only for this task remaining.

His wounded companion, inspired by such zeal, Tried to follow his noble example; Only through lack of strength, aid his brave effort failed.

For, of will and resolve he had ample, Onward crept our brave hero: the rapid decline Of his sign and his strength him came he saw the fatal mark? Will he reach that dark line Ere the wave of the foe be ignited?"

As he neared the dread goal, he one hasty saw the foe had already just done it; Then with one mighty effort, his comrades to save, Dragged his dying—dead body upon it.

The flame swiftly reached where the hero's blood lay, But, as quick, expired at that breaker; The red and his wounded companions were saved. As his spirit took flight to his Maker, Kenilworth, April, 1889.

"It is a fact that many of the best proprietary medicines of the day," said the late Dr. J. G. Holland in Subscriber's Magazine, "are more successful than many physicians, and most of them were first discovered or used in actual practice. When, however, any advertised person, knowing their virtue and advantages them, in opinion of the biggest, the virtue went out of them." Failure of eyesight, fits, apoplexy, head-ache, extreme wakefulness, frequent desire to urinate, especially at night, gradual failure of strength and drooping walling—these are symptoms of kidney disease. If you neglect the symptoms you will have Bright's Disease. Warner's Safe Care is the only specific which has ever been discovered for this disease. The late Dr. Die Lewis, over his own signature said: "If I found myself the victim of a serious kidney trouble, I would use Warner's Safe Care."

Minard's Liniment relieves Neuralgia.

WRITTEN FOR CATHOLIC

CATHOLICS OF SCOTLAND

BY THE REV. ANKAS M'DON

L. D., F. R. S.

It pained him, moreover inquiring of his friend, the portrait of Baron Menzies which was in the recreation Scotch college, together with portraits, all the English boys of the class in every language sold by the late rector, in Navona. No wonder if the every exertion to have audent appointed.

As a warning to all Catholics of political agitation the Dowrie, a member of the Eccegration, comes now to the principles of the French were spreading all over all of Europe. Scotland was from the contagion. At Edinburgh was formed an association itself "Friends of the People" believed to be in correspondence with French convention, perhaps advised by it. This society, of the year, fell into the hands of the ring-leaders, and among Unitarian minister of Dundee and transported. This was upon the association. It set its treasonable designs. A circle was made when plucky warriors combined the principle, an axe and a small wine merchant, in whose back first found, was arrested, to blacksmith named Orock, who them. At first these parties give any information concerning employees and associates. A more strict imprisonment, duced them to speak. The records of England were by David Dowrie, a gentleman for many months had been a "Friends of the People" fortunate man was a member Catholic congregation. He character and had been a post of treasurer of the company. He could not be cured for his treasonable grounds of youth, for he was sixty years of age. Some time the man was arrested Bishop denounced the "Friends of the People" from the pulpit, insisting, at the duties of loyalty. This denunciation excited radical enthusiasm, and the bishop has turned recruiting King George, and I will more to do with him." He, of his throat, gave up attending the chapel.

Wait and Dowrie were lives and sentenced to death now came to a better state wrote a penitent letter to praying forgiveness and the bishop to send a priest to death. Mr. Alexander C. succeeded his uncle, Bishop of Glasgow, for his service. There being circumstances in the jury had recommended a memorial in his behalf and London. Bishop Hay visited while, and did all in his power Mrs. Dowrie and her family of the condemned man was in St. Margaret's chapel to more to do with him." He, of his throat, gave up attending the chapel.

He had satisfactorily settled Douglas regarding the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to the loss of the college of St. It gave him much pleasure the English gentlemen were part in the "Catholic Co afterwards in the "Glas Alpin succeeded it, had given up ideas and declared entirely He mentions his most friendly with Mr. Burke and adds to out their studies, so that the of the intention to have a land and recommended the apply to Government for letters patent in order to ment, giving them to the same time, that such a be refused. The bishops st court would meet with no ment. There was no bishop friendliness with the grounds of Glasgow, to

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

BY THE REV. MERRILL M'DONELL DAWSON, LL. D., F. R. S.

It pained him, moreover, to learn on inquiring of his friend, the agent, that the portrait of Baron Melville of Pittodale which was in the recreation room of the Scotch college, together with other old portraits, all the English books and most of the classics in every language had been sold by the late rector, in the Piazza Navona.

As a warning to all Catholics in times of political agitation the case of one Downie, a member of the Edinburgh congregation, cannot now be recorded. The principles of the French revolution were spreading all over all the countries of Europe. Scotland was not exempt from the contagion.

The Glasgow mission, as yet in its commencement, was in danger of losing ground by the appointment of Mr. McDonnell, its chaplaincy of the Gen. Garry regiment. His new office, however, was of such importance that the bishop could not refuse to let him accept it.

At last there was a reconciliation of the two families of Gordon and Stewart. Prince Augustus, of the former line, was spending the summer at Grota Fawata, and often had occasion to meet Cardinal York. He never met him but he caused his phaeton to stop and stood with his hat in his hand till the Cardinal was passed.

When at Salan the bishop had the honor of a visit from His Grace the Duke of Gordon and Mr. Menzies of Pittodale. On the following day Bishop Chisholm arrived from the Highlands, and was introduced to the potentate of the North.

Some time was now devoted to the preparation of the usual letters to Rome, to Propaganda, the Cardinals Albani, Ceva, Ferrero and Talaga, the Secretary of State. In all these letters there was an account of the affairs of the Scotch mission. The letter to Propaganda consisted of a general statement, describing the journeys, receptions and health of each of the bishops during the past year; and not omitting the lines sustained by the mission in France and elsewhere.

After the meeting Bishops Hay and Chisholm repaired by way of the Erie to Aberdeen, where the letters to Rome were signed by all the three bishops. Bishop Hay was very desirous, on the occasion, to see his invalid conditor, as appearances indicated that he would finally die in the last time.

The Glasgow mission, as yet in its commencement, was in danger of losing ground by the appointment of Mr. McDonnell, its chaplaincy of the Gen. Garry regiment. His new office, however, was of such importance that the bishop could not refuse to let him accept it.

At last there was a reconciliation of the two families of Gordon and Stewart. Prince Augustus, of the former line, was spending the summer at Grota Fawata, and often had occasion to meet Cardinal York. He never met him but he caused his phaeton to stop and stood with his hat in his hand till the Cardinal was passed.

When at Salan the bishop had the honor of a visit from His Grace the Duke of Gordon and Mr. Menzies of Pittodale. On the following day Bishop Chisholm arrived from the Highlands, and was introduced to the potentate of the North.

When at Salan the bishop had the honor of a visit from His Grace the Duke of Gordon and Mr. Menzies of Pittodale. On the following day Bishop Chisholm arrived from the Highlands, and was introduced to the potentate of the North.

Geddes, his tract on duelling was not forgotten. A copy of it together with the life of St. Margaret was sent to the office of the Encyclopaedia, addressed to Dr. Gleig. Bishop Hay was much impressed on reading the biography of Boscovich. "Poor man!" he said, "how I was affected with the account of his latter days. Mr. George Maxwell was no less so."

The loss of the foreign colleges rendered it necessary that the bishops should direct their attention towards enlarging the seminaries at home. It happened at the time that a very eligible property in the North, near Gordon Castle, was for sale. As an encouragement the Bishop proposed that the majority of the surrounding population was Catholic.

At the commencement of 1795 there was some discussion on the subject of public prayers for the king and royal family. Mr. Menzies, of Pittodale, had the introduction of such prayers much at heart; and, at his earnest request, Bishop Geddes proposed the practice to Bishop Hay. The latter was opposed to making it obligatory on the clergy; but would willingly suggest it, and leave it to them to adopt it if they chose.

At the commencement of 1795 there was some discussion on the subject of public prayers for the king and royal family. Mr. Menzies, of Pittodale, had the introduction of such prayers much at heart; and, at his earnest request, Bishop Geddes proposed the practice to Bishop Hay. The latter was opposed to making it obligatory on the clergy; but would willingly suggest it, and leave it to them to adopt it if they chose.

At the commencement of 1795 there was some discussion on the subject of public prayers for the king and royal family. Mr. Menzies, of Pittodale, had the introduction of such prayers much at heart; and, at his earnest request, Bishop Geddes proposed the practice to Bishop Hay. The latter was opposed to making it obligatory on the clergy; but would willingly suggest it, and leave it to them to adopt it if they chose.

At the commencement of 1795 there was some discussion on the subject of public prayers for the king and royal family. Mr. Menzies, of Pittodale, had the introduction of such prayers much at heart; and, at his earnest request, Bishop Geddes proposed the practice to Bishop Hay. The latter was opposed to making it obligatory on the clergy; but would willingly suggest it, and leave it to them to adopt it if they chose.

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND SOOTHING THE SKIN OF CHILDREN AND INFANTS AND CURE TORRIDING, DISORDERING, ITCHING, SCALD AND PRIMARILY DISEASES OF THE SKIN, SCALD AND BLOOD, WITH LOSS OF HAIR, FROM INFANCY TO OLD AGE, THE CUTICURA REMEDIES ARE INFALLIBLE.

The Amherstburg Vintage Co. BURK & SULLIVAN, Manufacturers of PURE NATIVE WINES.

"TALLY HO" LIVERY. 288 DUNDAS STREET. I have added another improvement to the above stable, in the shape of a covered drive way, which now makes my stable the finest in London.

THE DOMINION Savings & Investment Society LONDON, ONT.

WANTED A CATHOLIC MAN of business disposition and steady habits. Must travel short distances in section in which he resides.

HOSPITAL REMEDIES \$1. WILL GIVE YOU HEALTH! A NEW DEPARTURE IN MEDICINE. The four greatest medical centres of the world are London, Paris, Berlin and Vienna.

FATHER KENNEDY'S NERVE TONIC NERVOUSNESS CURED BY ONE BOTTLE.

NERVOUSNESS CURED BY ONE BOTTLE. Sherman House Barber Shop, W. A. Hettich, prop. The wife of the undersigned was troubled with nervousness about a year and a half ago.

KOENIG MEDICINE CO., 10 W. Madison cor. Clinton St., CHICAGO, ILL.

NATIONAL COLONIZATION LOTTERY Under the patronage of the Rev. Father Labella.

WHY YOU SHOULD USE Scott's Emulsion It is Palatable as Milk. It is three times as efficacious as plain Cod Liver Oil.

READ THIS CAREFULLY. Those who expect benefit from taking meat preparations should understand that Extracts of Meat have no nutritious properties.

HEALTH FOR ALL. HOLLOWAY'S PILLS & OINTMENT Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

THIS YEAR'S MYRTLE CUT and PLUG SMOKING TOBACCO FINER THAN EVER.

C. B. LANCTOT 1664 Notre Dame Street, MONTREAL, P. Q. IMPORTER OF CHURCH ORNAMENTS, BRONZES, CHALICES, CIBORIUMS, Etc.

FARM FOR SALE. CONTAINING 145 acres of first-class land, in the County of Middlesex, a quarter of a mile from Catholic Church and Separate School.

Electricity, Mollere Baths & Sulphur Saline Baths. CURE OF ALL NERVOUS DISEASES, J. G. WILSON, ELECTROPATHIST, 230 Dundas Street.

THE CATHOLIC RECORD

Published Weekly at 484 and 486 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHBRAVES, Editor. REV. WILLIAM FLANNERY, Business Manager.

A SENSIBLE MODERATOR.

The Rev. W. T. Herridge, Moderator of the Presbytery of Ottawa, is not a man to allow himself to be borne away with the stream of senseless bigotry which is now passing through the Province of Ontario.

But the Rev. Mr. Herridge has communicated to the Chicago Interior a paper in which he gives expression to his views on the existing agitation against the Jesuits.

The Rev. Mr. Herridge is one of the most highly respected ministers of the Presbyterian Church, though he is well known to be above pandering to the intolerant spirit which manifests itself so often among members of his own denomination.

After the above specimen of the Mail's fairness and love for truth has been given to the public, that journal goes on to state that "the question is not now whether the habitants are to rule us, for the supremacy of their said colony has long been established, but whether we and they alike are to be subject to a foreign yoke."

concerning a solidarity of Catholics for aggression upon Protestants. However, we acknowledge that if the Mail's aggressive policy, backed up by fanatics, be very generally adopted, the result would likely be that Catholics would unite for defence.

Neither is it true, as the Mail again asserts, that the French Canadians have disturbed religious and racial equality. In fact proofs are numerous that whether it be in sending Protestants to represent them in Parliament, in treating Protestant schools with equity, or in yielding gracefully even to Protestant prejudices, the French-Canadians have ever shown a magnanimity which the people of Ontario might well imitate.

Let it be admitted that Catholics have political influence in Canada. It would be a strange thing if more than 42 per cent of the population should be deprived of political influence in a country which professes to maintain civil and religious equality.

As far as Catholics are concerned, the whole matter has been regarded with great coolness and moderation. They have abstained from anything like bluster, though the provocation is great. Little developments are calculated to give confidence that the gas which has been generated in Ministerial association meetings, synods, and Orange lodges will all be lost in the immensity of the surrounding atmosphere.

THE IRISH IMMIGRANTS AT BUENOS AYRES.

It is consolatory to learn from a communication from Rev. M. Gaudreau, O. M. I., to the editor of the Buenos Ayres Southern Cross, that the condition of the Irish immigrants who suffered so much on their arrival at that city has been since much ameliorated.

The immigrants remained but a few days in the city, and were sent forward to their destination, the Irish colony at Naposta. The weather was very favorable and fine, otherwise they would have suffered much before being able to find shelter at the end of their journey.

sugar, salt and other necessities. Clothing is badly needed by the settlers, as the nights, especially, are getting cold, but it is hoped that they will be supplied by private charity.

PROFESSOR HUXLEY ON AGNOSTICISM.

Professor Huxley has a cacochætes of attacking religion. In his own sphere of science his great ability cannot be denied, but it cannot be said that as a writer on religious subjects he is a success.

This is somewhat of a digression from the subject on which we propose to make some remarks here, nevertheless it illustrates how ready men of science are, sometimes, to accept very dubious theories which they esteem highly probable, though in matters of religion they prefer to say that it is impossible to attain to knowledge, and they therefore proclaim themselves "Agnostics."

There is now no doubt that the three Synoptic Gospels, so far from being the work of three independent writers, are closely interdependent, and that in one of two ways. Either all three contain in their foundation, verbatim, to a large extent, the same tradition; or two of them are thus closely dependent on the third; and the opinion of the majority of the best critics has, of late years, more and more converged toward the conviction that our canonical second gospel, the so-called Mark's gospel, is that which most closely represents the primitive ground-work of the three.

It is worthy of remark that though the Professor's object is to destroy the credit of these Gospels, for authenticity, he altogether neglects to give any reason whatever why they should not be believed.

"It is the question whether the New Testament books, being as I believe they were, written and compiled by people who, according to their lights, were perfectly sincere, will not, when properly studied as ordinary historical documents, afford us the means of self-criticism."

If the writers of the New Testament were "perfectly sincere" why should they not be believed at least when they are relating public facts, which they have either witnessed with their own eyes, or the truth of which they have ascertained from eye witnesses innumerable who were thoroughly reliable?

These differences of object explain certain differences between the Evangelists in style and in mode of narrating the same events. That they wrote independently of each other is clear. The resemblances which occur between the gospels arise from the fact that they relate the history and frequently recollect the very words of the same Christ, but

the differences are just such as would occur when different persons undertake to write on the same subject, though with different purposes in view. The whole testimony of history is to the effect that the same four gospels which we have to day are those which were read in the Christian Church from the very beginning.

Professor Huxley thinks that he has satisfactorily shown that there are remarkable discrepancies between the gospels when the same event is related. We will in a future issue have some remarks on this point. We will only add here that the discrepancies which he points out are but imaginary.

THE EX-NUN OF KENMARE.

Mrs. Cusack, formerly known as "the Nun of Kenmare," has been regaling a select audience of ministers and ladies with a rehearsal of old lies from former Non-Popery lecturers, spiced with new ones of her own manufacture.

As yet, the ex-nun has not gone to the extent of stating, like other renegade Non-Popery orators, that all nuns and priests are leading grossly immoral lives, and it is only the Jesuits that are accused in her lecture of the 14th inst. of gross violations of Christian ethics.

We believe that as a matter of fact there are no Jesuits in the diocese of Brooklyn, but we know that the cause of this is not as the ex-nun wished her audience to believe.

The women worked on! For what purpose are the women worked on? The ex-nun knows, and so does every one who knows what it is to go to confession, that the sole object of the Jesuits, and of all priests, is hearing confessions, to bring souls to Christ, and to induce them to lead Christian lives.

But what of the awful charge that the Jesuits are lenient to young men? We admit it; and we admit that they are lenient to young women too. Ought they to be in readiness, like tigers, to tear their penitents to pieces? Our Lord Jesus Christ, too, was lenient. He treated kindly the most grievous sinners. He was lenient to Z. Zebens and to Mary Magdalene, and His parable of the Pharisee and the Publican must for ever be a lesson to His true followers, such as the Jesuits are, to be lenient to penitents; nay, His death upon the cross for sinners is the most beautiful and touching proof of the leniency with which sinners are to be treated by the priests of Him who came on earth to call, not the just, but sinners to penance.

Of course, we are aware that the ex-nun means to insinuate more in the above extract than she is bold enough to say positively. She wants to insinuate that Jesuits are wont easily to permit young men to continue in sinful courses. We are tired of following up these cowardly innuendoes. Let her make positive statements and we shall know how to deal with them.

Not satisfied with her success as a lecturer, the ex-nun has written a supplementary letter to that congenial paper, the Mail, and it appears in that journal of the 16th inst. She states in her letter that there has occurred in New York a family scandal in which the parties are apparently all Romanists.

The whole story is too much of the cock-and-a-bull kind to deserve serious consideration. The parties "are all apparently Romanists." The literary lady is not sure whether they are or not.

We do not pretend that all persons who have gone once or twice to confession are ever after secure from falling into evil ways. We do not consider it necessary to disprove that the Jesuits are the cause of every sin into which Catholics may unfortunately fall; neither do we hold every Protestant minister responsible for every evil deed which Protestants commit.

Mr. Craig, M. P. for Durham, who, with the view of abolishing French in the schools of Ontario, asked for the returns of the number of French teachers in Ontario who cannot teach in English, has gone to California to reside.

The whole of the above story is a fabrication. The Catholic University of Cleveland, prints out the circulars which are added to embellish the are all false, and that there has been no Bishop nor priest of the name of deberg. There is no Jesuit mentioned in Cleveland, and the Jesuit superior named Vanderburgh, besides, a letter from the General of Erie, Father Thomas, denying that any priest of the name ever officiated in the diocese either as a secular or in any community. The superior of the diocese in Erie also publishes stating that no priest of the name belonged to any monastery of the name of the United States.

The Free Will Baptists of Graham, evidently, a sharper play their credit for business purposes.

MORGANATIC MARRIAGES. Those Protestants who still marriage as a sacred rite speak of the frequency with which "morganatic marriages" are contracted in Europe, especially in Germany under German law. A morganatic marriage is a person of social position. This is allowed man law, but the wife in such a marriage does not obtain the husband's rank nor do the children begotten in the marriage inherit the husband's rank. The wife also has no claim to dowry than the presents which are given to her by her husband, and may be specially provided for will.

Prince Alexander of Battenberg was the Prince of Bulgaria who, driven from the Bulgarian throne by the pressure brought to bear on the Czar, not long since one of these morganatic marriages. His wife, a common opera singer, Mlle. Loisinger, standing that it was believed was betrothed to a sister of the Emperor.

A Protestant periodical, the Companion, speaking of these marriages, says: "In our eyes it is of double marriages is clearly a violation of Christian precepts. It can be defended on the highest ground of religion and morality; but on the continent of Europe it is recognized as well as by the Pope, and it will probably be very long before the custom ceases to be practiced."

This periodical is mistaken in its opinion that it is recognized by the Church, which has always adhered to the inviolable sanctity of the marriage law. It has occurred sometimes that the laws of the land have been violated but in such cases the Church has hesitated to inflict the severest censures, and has brought even back again to penance when so transgressed the Divine law. In such cases the Church has proven the necessity of a living in the Church, which will not

indefinite in English, and in No. Co. of Simcoe, the principal teacher, and the assistant, French. E. taught by Olenford's method in schools of Prescott and Russell where instruction in French, and the method is used in nearly all the schools of Essex. Truly the mountain in which caused so much excitement in Ontario legislature, with Mr. Craig and Mr. Meredith following the lead brought forth a ridiculous monster whole Province has been trumped up, in order to tease one or two and a couple of dozen French Canadian children.

A SPECIMEN CONVENTION.

The Cleveland leader of the Free Will Baptists, who has been announced with startling outbursts of passion of a prominent priest for the Catholic Church, and his adoption of the creed of the Free-Will Baptists, at Wood, Crawford Co., Pa. The priest was said to be Rev. Vanderburgh, a Belgian, and a member of the Benedictine order. Many details of the supposed ex-priest's circumstances are added which give the whole story an air of credibility.

The whole of the above story is a fabrication. The Catholic University of Cleveland, prints out the circulars which are added to embellish the are all false, and that there has been no Bishop nor priest of the name of deberg. There is no Jesuit mentioned in Cleveland, and the Jesuit superior named Vanderburgh, besides, a letter from the General of Erie, Father Thomas, denying that any priest of the name ever officiated in the diocese either as a secular or in any community. The superior of the diocese in Erie also publishes stating that no priest of the name belonged to any monastery of the name of the United States.

FRENCH IN ONTARIO SCHOOLS.

Mr. Craig, M. P. for Durham, who, with the view of abolishing French in the schools of Ontario, asked for the returns of the number of French teachers in Ontario who cannot teach in English, has gone to California to reside.

The women worked on! For what purpose are the women worked on? The ex-nun knows, and so does every one who knows what it is to go to confession, that the sole object of the Jesuits, and of all priests, is hearing confessions, to bring souls to Christ, and to induce them to lead Christian lives.

indefinite in English, and in No. 6, Thy, Co. of Simcoe, the principal teacher is English, and the assistant, French. English is taught by Olenoff's method in all the schools of Prescott and Russell where there is instruction in French, and the same method is used in nearly all the schools in Essex. Truly the mountain in labor which caused so much excitement in the Ontario legislature, with Mr. Craig leading and Mr. Meredith following the lead, has brought forth a ridiculous mouse. The whole Province has been trumpeted to arms, in order to tease one or two teachers and a couple of dozen French Canadian children.

A SPECIMEN CONVERT.

The Cleveland Leader of the 26th ult. announced with startling outlines the recession of a prominent priest from the Catholic Church, and his adoption of the creed of the Free-Will Baptists, at Greenwood, Crawford Co., Pa. The name of the priest was said to be Rev. Francis Vanderborg, a Belgian, and a member of the Benedictine order. Many details were given of the supposed ex-priest's life, and circumstances are added which give to the whole story an air of credibility. Among other circumstances it was that he was stationed six years in Erie, Pa., and for four or five years in St. Jerome's monastery near Pittsburg. He was said to have been superior of the Benedictine order, with three monasteries under his jurisdiction, and Bishop Vanderborg, of Louisiana, was said to be his uncle, and his brother-in-law to be the superior of the Jesuit monastery on Euclid Avenue, Cleveland.

The whole of the above story is a pure fabrication. The Catholic Universe, of Cleveland, points out how the circumstances which are added to embellish the story are all false, and that there has been neither Bishop nor priest of the name Vanderborg. There is no Jesuit monastery on Euclid Avenue, Cleveland, nor any Jesuit superior named Vanderborg. It publishes, besides, a letter from the Vicar-General of Erie, Father Thomas A. Casey, denying that any priest of the name has ever officiated in the diocese of Erie, either as a secular or in any religious community. The superior of the Benedictines in Erie also publishes a letter stating that no priest of the name belonged to any monastery of the Order in any part of the United States.

The Free Will Baptists of Greenwood have, evidently, a sharper playing upon their credulity for business purposes.

MORGANATIC MARRIAGES.

Those Protestants who still regard marriage as a sacred rite speak with regret of the frequency with which "morganatic marriages" are contracted by princes in Europe, especially those living under German law. A marriage is called by this name when a prince of royal blood marries a person of inferior social position. This is allowed by German law, but the wife in such case does not obtain the husband's rank and title, nor do the children begotten of such marriages inherit the husband's rank. The wife also has no claim to any other dowry than the presents which may be given to her by her husband, or which may be specially provided for her by will.

Princes married in this way may also contract marriage with princesses of royal blood, in which case, of course, they would have two wives. It is needless to say that before God such marriages are unlawful, as princes are not exempt from the universal law by which all Christians are bound.

Prince Alexander of Battenburgh, who was the Prince of Bulgaria who repulsed the Serbian invasion, and was afterwards driven from the Bulgarian throne through the pressure brought to bear upon him by the Czar, not long since contracted one of these morganatic marriages with an opera singer, Miss Loisinger, notwithstanding that it was believed that he was betrothed to a sister of the German Emperor.

A Protestant periodical, the Youth's Companion, speaking of these double marriages, says: "In our eyes this system of double marriages is clearly a violation of Christian precepts. It can hardly be defended on the highest grounds of religion and morality; but on the continent of Europe it is recognized by the churches as well as by the royal courts, and it will probably be very long before the custom ceases to be practiced."

This periodical is mistaken in supposing that it is recognized by the Catholic Church, which has always adhered to the inviolable sanctity of the marriage tie, making no distinction in the application of the law between prince and peasant. It has occurred sometimes that princes have violated the laws of the Church, but in such cases the Church has not hesitated to inflict the severest canonical censures, and has brought even princes back again to penance when they have so transgressed the Divine law. The half-hearted way in which Protestants protest against such transgressions proves the necessity of a living authority in the Church, which will not hesitate to

apply the law of God without fear or favor.

The Westminster Confession states clearly enough the law of God on the subject, (Chapter xxiv.):

"Marriage is to be between one man and one woman: no more than one wife, nor for any woman to have more than one husband at the same time."

Notwithstanding this, Luther, Melancthon, and the other leading Protestants of Germany, opened the way to transgression of the divine law by permitting in writing, Pallip, Landgrave of Hesse, to contract a second marriage while his first wife was living. It is no wonder, therefore, that the Protestant Churches of Europe should recognize the unlawful system of double marriages. In this they but follow the example of their founders. The only remedy to this scandal to Christendom, is a return to the one true fold, which does not keep one set of divine laws and dogmas for one country, and a distinct set for other countries, according to the exigencies of political intrigues.

FOR THE CATHOLIC RECORD.

THE DEVIL'S THIRTEEN.

AIR—"The Laird O'Kookpen." There's luck in odd numbers, said Rory O'More, And the same luck attends now as in days of yore; But the charm was broken, as plain to be seen, By that ominous vote of the "Devil's Thirteen."

In Ottawa's Parliament Col. O'Brien declared in his unctuous, snivelling whine that "Jesuits never in this land should be seen."

"Nor anywhere else," said the Devil's Thirteen. Bold Ryckert arose in his place and declared: Of Jesuit Preachers he never was scared; He'd advocate union of Orange and Green—"We vote you a fraud," said the Devil's Thirteen.

John Charlton swore that he'd rise to his feet And vote down the Pope, if it cost him his seat; Although I'm a Yankee I'd die for the Queen—"We believe you all right," said the Devil's Thirteen.

Then Protestant Colby rose up like a man, My Catholic friends I'll defend if I can; No bigotry ever among them is seen—"You're an ass and a fool," said the Devil's Thirteen.

These arguments Scriver attempted to meet; But Laurier knocked him right clean off his feet With weapons of Logic as heavy as keen, "He'll burst the whole scheme," said the Devil's Thirteen.

While Barron protested against all such Bills, His mad course was checked by Philosopher Mills, Who said: But for Preachers all things were serene—"The Preachers are right," said the Devil's Thirteen.

But Dalton McCarthy condemned all the rules, And Jesuit maxims as taught in their schools; They teach black is white, and right wrong, I ween—"You must be our chief," said the Devil's Thirteen.

Then Hon. John Thompson arose in his might, And he knocked all such logic and proofs left and right; His grand peroration created a scene—"He's a terror at law," said the Devil's Thirteen.

Sir John showed disgust of such bigoted work, And he instanced a Jew that was tempted with pork; But the Heavens then thundered, that erst were serene, And the same fate was promised the Devil's Thirteen.

A medal by Grip was presented to each Who voted the wrong way, and rose to a speech; On the reverse, in haloes of glory, is seen The name of each one of the Devil's Thirteen.

They are Cockburn, Charlton, Barron and Bell, Denison, the three Maes, and O'Brien as well; Sutherland, Scriver and Tyrwhitt so mean, And Wallace, the last of the Devil's Thirteen.

*The three Maes—McDonald (Huron), McNeill and McCarthy.

NEW BOOKS.

The following new works have been issued from the celebrated Catholic publishing house of Messrs. Benziger Bros., 36 and 38 Barclay street, New York:

THE WILL OF GOD.—Translated from the French by M. A. M. To which is added an easy method of attending holy mass with profit. Price, twenty cents; per hundred, \$12.

THE SACRED HEART OF JESUS.—Short meditations for the month of June. By Richard F. Clarke, S. J. Price twenty cents.

SHORT LOVES OF THE SAINTS.—Or, Our Birthday Bouquet, culled from the strains of the Saints and the Gardens of the Poets. By Eleanor C. Donnelly. Price, one dollar.

CATHOLIC WORSHIP.—The Sacraments, Ceremonies and Festivals of the Church explained in questions and answers. By Rev. O. Giesler. Translated from the French by Rev. Richard Brennan, L.L.D. Price, fifteen cents; per hundred, \$9.00.

THE LEPER PRIEST.

DEATH OF FATHER DAMIEN, THE HEROIC PASTOR OF MOLOKAI.

The barkentine W. H. Dimond, which arrived at San Francisco on May 8th from Honolulu, brought word that the Rev. Father Damien, widely celebrated as the leper priest of Molokai, died at Kalaupapa, Hawaii, on April 10th. Father Damien was born in Belgium in 1840, and arrived in Hawaii in 1861. For the last sixteen years his labors have been confined to the leper settlement at Molokai, where he contracted the dread disease which cost him his life.

Father Damien, who has at last succumbed to the terrible malady from which he has voluntarily suffered so long, was a native of Belgium, and was born in 1840. He was ordained to the priesthood in 1864, and soon after went to the Sandwich Islands as a missionary. About sixteen years ago the Catholic Bishop of the islands wanted a priest for duty at the leper settlement at Molokai, and Father Damien promptly volunteered for the work. Both he and his Bishop knew what the end would be, but these heroic men did not hesitate—the one to give the order and the other to obey. Father Damien was landed at the leper settlement on the island of Molokai, and allowed to provide for himself as best he could.

From the time of his taking up his residence among the lepers, Father Damien had so much to do in simply attending to the wants of dying people that he was unable to provide shelter for himself for a long time. Once placed on the island, he had to resign his liberty. The sheriff had orders to arrest him if he crossed to any of the neighboring islands. He became a physician and teacher, as well as priest, the children born of lepers depending on him for all the education they could expect to receive. King Kalakaua soon learned to admire the martyr priest, and a few years ago bestowed on him the privileges of the medical inspector and the decoration of Knight Commander of the Order of Kalakaua I. He did not avail himself of the former, and the latter could be of no use to him in the social circles of the leper colony.

Father Damien had resided among the lepers sixteen years, and when death came to his relief he had seen the population of Molokai renew itself three times, as the average duration of a leper's life is about seven years. Years ago he became afflicted with leprosy himself, and for a long time before his death was a painful sufferer from the scourge. The latest letters from the leper colony stated that his health was so broken that his death was likely to occur at any time. Father Damien had for assistants two men as heroic as himself. One of these was an Irishman by the name of Walsh. He was a mason by trade, and had been a soldier in the English army. Walsh reached Honolulu in broken health and reduced circumstances just at the time a superintendent was needed to keep the colony in order. He accepted the position, with the result that he is a leper himself to day and pining for relief in death. Father Damien's other helper was the Rev. M. Conrady, a Catholic priest formerly connected with the Archdiocese of Oregon, who voluntarily went to Molokai about two years ago to become Father Damien's assistant.

Writing last fall, Father Conrady, after referring to Father Damien's falling health, said: "Regularly every week a small steamer makes its appearance here, and very early in the morning announces, by the loud blowing of its whistle, that lepers have been landed. Then, those who can, hurry to the shore. Often we find our new-comers soaking wet. Now again begin the cries and tears, for one sees here the meeting again of a husband and his wife, or a wife seeing her husband among them, sometimes a father with his family or mother. They take the names of the new arrivals, and every one sets out to find a lodging. Although I am not a leper, I could not leave here to go to any other of these islands without a proper certificate from the board of health. But I have no wish to go anywhere. My mission is here, and here I will remain."

Of late great interest in Father Damien's noble work has been manifested in influential Protestant circles in the United States. The Anglican Bishops of Manchester and Peterborough, and other prominent English prelates, declared that they found in the leper priest "the most striking illustration that could be adduced of the living power of Christianity." Through their influence a large fund for Father Damien was collected, and last year the lepers were able to begin the erection of a little church. Father Damien, who still had the use of his hands, was the only carpenter in the settlement, and Walsh the only mason, but they managed to get the building up and ready for the roof. This was to be of iron, and it was brought from England, five months being occupied in its transportation. But while the material was being unloaded at Molokai in a small boat, the latter capsized and the iron went to the bottom of the sea. So the little leper church had to wait many long months before fresh material for the roof could be sent out from England.

An English organization known as the Church Army has taken great interest in Father Damien's work, and last year Mr. Edward Clifford, its treasurer, went on a visit to the leper settlement at Molokai. In a letter from there, dated December 30, he wrote as follows: "I have now been here nearly a fortnight. There are 1,300 lepers here, well cared for, not generally suffering pain, and in many cases seeming light hearted and happy. The air is very soft and pleasant, even when the wind is high and gusty. Enormous cliffs close in the leper settlement, and make it almost inaccessible from the other parts of the island, and the sea is so wild that often even a boat cannot land. When I arrived I had to come ashore at a precipitous rock at some distance from the village. Father Damien met me there, having with him about twenty lepers. He gave me a hearty affectionate welcome, and as it was too rough to have my large case landed, I had it unpacked in the boat and all the presents taken out one by

one, handed across the waves, and carried by the lepers to Kalaupapa. The engraving of The Good Shepherd, from Lady Mount Temple, came first, and then the magic lantern, (which I have since been three times showing.) The arrival of a brilliant copper and want to minister to the lepers on the island of Molokai, which is described as "the posthouse of the Sandwich Islands." He lifted the wretched creatures up out of their depraved life, improved their physical condition and taught them resignation under their afflictions. Forsaken as they were of all men, they had become unspeakably degraded. He won their respect, their love and obedience, and purified their lives. Never caring for his own safety he dwelt among them and taught them how to live and how to die. Of course the dreadful disease attacked him, but he freely gave his life for these, the most wretched of his fellow-men. He knew that it would be so before he ever set a foot upon the island. If there ever was a true disciple of the Master it was he. The sacrifice he made may not irreverently be compared with the sacrifice on Calvary. And another young priest, with the spirit of Christ in his heart, has taken Father Damien's place. The times of martyrdom are not yet ended.

From the New York Herald. Such an example ought to silence the man who cries out against the nineteenth century. No age and no race has produced a more supreme type of unselfish heroism.

FATHER DAMIEN'S MARTYRDOM.

From the New York Herald. Such an example ought to silence the man who cries out against the nineteenth century. No age and no race has produced a more supreme type of unselfish heroism.

CATHOLIC PRESS.

It is interesting to contrast the two articles written for the Independent by Justin McCarthy and Goldwin Smith. The two men are writers of perfect English, and represent two sets of facts and two extremes of thought and feeling. In a way both have claims upon the attention of Americans. Washington was of English blood, an Irishman sympathized with and assisted him. At the present moment Irish blood is pouring richly into the veins of the coming American, and the language of that individual will be English. Yet mark the difference which the named Washington received at the hands of these men. McCarthy, the sympathizer with and friend of America, and the descendant of those who loved Washington, his country and his cause, gives a plain, eloquent, critical statement of the hero's character, and suggests nothing of himself. Smith, the upholder of everything which in the past or the present, told most against Americans, the representative of Orangeism, the emissary of Tory ideas and outrageous Anglo-Saxonism, fawns upon Washington and endeavors to make out a case for England at the court of the man who did her most injury and heartily detested her greed and cruelty. It is a fair illustration of the vulgar character of an unfortunate man.

Padre Agostino, with whose name all Italy rings just at present, is all fire in the pulpit; out of the pulpit, he is the humblest of men. He refuses to talk of his sermons; he will talk only of his orphans, for whom he works by permission of his superiors. "I had been ill," he said, "and had been sent to a small sea-coast town for my health; while there my attention had been drawn to the poverty of a family; the father was dead, the mother was unable to work, and three children were dying of hunger. I was too late to rescue all, for one of the girls, before help could be brought, died of hunger. There was one girl and one boy left; by dint of collections I was able to send the boy to a school, and the girl was placed under the care of a lady; and so the idea grew with me, and I picked up one orphan here and one there, until, which I was preaching at Florence, a lady offered me 10,000 lire for a house to place them in. By the collections made there at my sermons I obtained another sum of 16,000 lire, which enabled me to bring the number of my orphans to sixteen—all that I have done has been by the permission of my superiors." He spoke of other things—of incidents connected with his orphans; but about his sermons, his conversion, his successes, and the trials of his life, he would not speak.

A touching story, told by a lady who was crossing from Dublin to Liverpool on a steamer which carried many emigrants bound for America, is printed in the Independent. The lady especially attracted my attention, and, as I had it in my power to render them some little kindness, a rapid friendship sprang up between us. The old sad story of bad years and inability to pay the rent was told again; and as they spoke of the sorrow of leaving their native country, the mother drew out of her bosom a little tag, and showed me two or three rough stones taken from the walls of their cabin, she said, which they were carrying away with them as mementoes of their old home. The yearning but reverent manner in which even the little children pressed their lips with tears to the cold gray stones was enough to give any one the heart-ache. And when I partook with them, at their earnest request, of the last griddle cake baked on their own beloved hearth, it seemed to me in its pathos to fall but little short of the solemnity of a sacrament.

Milwaukee Citizen. How beautiful is it not for brethren to live with one another in peace and harmony! And yet how frequently the spirit of contention possesses men, right in the midst of the tabernacle. No quarrel so vindictive as the church squabble, and verily none so silly. At the west end of London there recently transpired a contest between two factions for the use of a church. Mr. Mackay took up his position at the preacher's desk, and immediately gave out a hymn. Mr. Massey did the same, and for an hour both continued giving out hymns, praying and preaching. When Mr. Mackay announced a hymn, Mr. Massey did the same; when Mr. Mackay prayed, so did Mr. Massey; when Mr. Mackay proceeded to expound a portion of Scripture, Mr. Massey started a short sermon. While this was going on, one of Mr. Massey's sons three times seized hold of Mr. Mackay and endeavored to remove him from the place he considered his

father should occupy. Mr. Mackay resisted by holding on to the railing in front of the platform. Meanwhile the brethren in the aisles and pews were belaboring each other with hymn books and bibles, while (at least we may imagine) Satan looked on holding his sides in laughter.

Dr. Warner, an eminent "maddum" of Covington, Ohio, went to the trouble of summarizing from the other world the materialized spirit of Dr. Buckner's deceased sister, but Dr. Buckner was sceptical enough to seize the spirit, and, finding her to be one of the other doctors' confederates, he threw her down stairs, pitched another spirit out of the window and kicked the medium, after giving him a black eye and a bloody nose, into the street. Dr. Warner carried the story of his woes to an unfeeling judge who dismissed the complaint with the remark that the medium had gotten off too easily. Taus it is that un-sympathetic sceptics interpose conditions which prevent the harmonious development of spiritualistic results.

To a Toronto correspondent who inquired: "Do you know of any reputable newspaper, magazine or publication, or any author or minister of standing in the United States who will make either of these statements," viz: "That Catholics caused the Civil War and instigated the murder of Lincoln, the Springfield Republican replies: "The American press has very properly allowed the revival of stories about a Roman Catholic plot to kill Lincoln to pass without comment as a part of the day's doings in Canada. Mrs. Sarritt was a Roman Catholic and she was surrounded by Roman Catholics who were bitterly secession in sentiment, but both the original plot to assassinate Mr. Lincoln was matured in Richmond, Va., and no prominent American or newspaper pretends that Lincoln died by a decree of Roman Catholics." We may add that no American is very proud of the hanging of Mrs. Sarritt, an innocent woman, or admires the clerical blackguards, from Joseph Black eyes and bloody nose, who are inventing history for the delectation of Orange gauds in Canada.

Truth, Mr. Labouchere's paper, votes a window in the future Irish parthenon to Mr. Honicker Heaton for his conversion of Ludford Vandeleur. Truth thus pays its respects to the unconverted landlords: "Here are these criminal-lord Irish landlords all over the four provinces cutting off their noses for no reason whatever but to spite their own faces—evicting tenants whom they can't replace, knocking down houses which they will have to rebuild, and swearing by all their gods that nothing—no, nothing—will induce them to take a penny to-day, when they are well aware that they will have to take fivepence halfpenny to-morrow, and be lucky to get it."

The darkness in which such careers close, as contrasted with the peace and joy and benediction which crown the end of the "faithful unto death," is tersely expressed by the N. Y. Review.

"The notorious founder of the Free Church of Italy, Gavazzi, the ex-priest, ordered his remains to be burnt after his death. He was obeyed, and the world is rid of a ship which well disgraced it among men. The cremation of this character was preceded by the death of Don Bosco. They were nearly of the same age, and both had received the indelible character of the priesthood. The latter was content to work in the bosom of the Church, submissive to all trials and unturbled by any calamities. The other became a disseminator of his own pride and rebellion. He died the despised and obscure head of a mushroom organization which no amount of money could vivify, a mere rant when revolutionists despised and Crispi laughed at. Don Bosco died with the respect of all classes, with the admiration of his country, the gratitude of thousands he helped, and the love of those who knew him well. His work in Italy and abroad will live. It has influenced the Church and the nation to which he belonged in a degree as far beyond Gavazzi's influence as something is beyond zero. Yet we heard nothing of the most remarkable man of Italy from our Protestant friends; nothing of the gentlest and truest Christian of his time; nothing of the great works he undertook in Christ's name. But the journals were full of impotent ravings, who, after his death, as before it, was proud to violate the spirit of Christianity."

When converts join the Catholic Church, they are not employed to abuse the denomination which they have left. If they were to attempt to deliver lectures on the frailties of their former brethren, not only would we not look to them for their backbiting discourses, but they would at once be silenced by ecclesiastical authority.

The "United Brethren" who compose one of the unnumbered Protestant sects, have quarrelled and are very much divided. Their delegates to "the world's quadrennial conference" of their denomination have been at York, Pa., this week, squabbling over a new constitution and confession of faith. The minority have refused to accept the new doctrine and are going to start a "church" of their own. They and the majority are disturbed over the prospects of splits in congregations and litigations over church property. The Associated Press report states that "both sides moved cautiously, fearing the results from a legal standpoint more than from any other." They are more concerned over the property than they are troubled about their lack of union. Disagreement in doctrine is a sure sign of error, for Christ declared that His followers would be one, even as He and His Father are one. The United Brethren, certainly, are not one in belief and practice.

Cardinal Gibbons and Bishop Keane will address the annual convention of the American teachers' National Association. The Cardinal will explain and vindicate Catholic rights to parochial schools. Undoubtedly great good will result from placing the Catholic view properly before this important organization.

What Little Things Will Do.

A crumb will feed a little bird, A thought prevent an angry word, A seed bring forth full many a flower, A drop of rain foretell a shower.

ADDRESS FROM THE CATHOLICS OF AMERICA TO GEORGE WASHINGTON (1790)

The election of General George Washington as President under the Constitution, and the happy organization of the new government, were viewed by Catholics with joy.

Education, America, is animated with zeal for the attainment and encouragement of useful literature. She improves her agriculture; extends her commerce, and acquires with foreign nations a dignity unknown heretofore.

To this address President Washington made this reply: Alluding to New Jersey, North and South Carolina, which required a belief in the Protestant religion for the enjoyment of religious liberty or a seat in the legislature or other office.

FAC SIMILE.

To the Roman Catholics in the United States of America.

Gentlemen, While I now receive with much satisfaction your congratulations on my being called, by an unanimous vote, to the first station in my country; I cannot but duly notice your politeness in offering an apology for the unavoidable delay.

and in peace, has met with more general approbation than could reasonably have been expected; and find myself disposed to consider that fortunate circumstance, in a great degree, resulting from the able support and extraordinary candour of my fellow-citizens of all denominations.

The prospect of national prosperity now before us is truly animating, and ought to excite the exertions of all good men to establish and secure the happiness of their Country in the permanent duration of its Freedom and Independence.

As mankind become more liberal America, unsmiled alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free Government, enjoy every temporal and spiritual felicity.

WILL THE CONSERVATIVES HANG FATHER McFADDEN?

Writing in Truth Mr. Labouchere, M. P., says: It is scarcely necessary for me to say that I wish all success to the Goodwill Fair Trial Fund, to which the remarkable letters of the four Irish Archbishops have lent such powerful support.

THE WHITE DOVE OF PEACE.

Written for the Catholic Mirror. Noah opened the window of the ark and sent out over the waste of waters a white dove. And when the dove returned she bore in her mouth an olive branch.

liberal they will be more apt to allow, that all those who conduct themselves as worthy members of the community are equally entitled to the protection of civil government. I hope ever to see America among the foremost Nations in examples of justice and liberality.

I thank you, Gentlemen for your kind concern for me. While my life and my health shall continue, in whatever situation I may be, it shall be my constant endeavour to justify the favourable sentiments which you are pleased to express of my conduct; And may the members of your Society in America



KENDALL'S SPAVIN CURE. OFFICE OF CHARLES A. SYDNER, BREEDER OF CLEVELAND BAY AND TROTTER BRED HORSES.

KENDALL'S SPAVIN CURE. Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles.

KENDALL'S SPAVIN CURE. Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles.

KENDALL'S SPAVIN CURE. Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles.

KENDALL'S SPAVIN CURE. Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles.

KENDALL'S SPAVIN CURE. Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles.

KENDALL'S SPAVIN CURE. Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles.

KENDALL'S SPAVIN CURE. Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles.

KENDALL'S SPAVIN CURE. Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles.

KENDALL'S SPAVIN CURE. Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles.

KENDALL'S SPAVIN CURE. Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles.

KENDALL'S SPAVIN CURE. Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles.

KENDALL'S SPAVIN CURE. Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles.

MAKING THE OLD HAPPY.

THE "LITTLE SISTERS OF THE POOR" AND THE GRAND WORK THAT THEY DO—THEIR LIVES SPENT IN MAKING COMFORTABLE THE LAST DAYS OF THE HELPLESS—LITTLE TOUCHES OF PATHOS WHICH LIGHT UP A SOMBER TALE.

There is a large brick building on the corner of Scott and Duquaine streets which is shut off from the world by a high board fence which has a solid and impenetrable-looking gate bearing but one word of welcome—"Push."

"I will not stay to-night," said the man, "as I have a few little affairs to settle; but I will come to-morrow."

The good mother noticed that he was feeble and offered him some money on learning that he had none. The money he refused to take, but when some cards were given to him that he need not walk the long distance to the nearest car, he accepted them with a grateful reverence and went his way.

He did not return the next day, nor the next, nor the next. In fact, the good sister never saw him again, but after a little she received a donation from every Jewish charity in the city, and she knew then that the aged and destitute Hebrew had gone there merely to test the truth of what he had always heard—that the Little Sisters of the Poor do good to many others besides those of the household of their own faith.

To Detroit people the peculiar looking covered cart of the sisters, a good deal like an ambulance, is a familiar sight. Two of the "Little Sisters" go out in this ambulance to visit the sick and the aged.

"Not too old to be fashionable," said the "Little Sister" who shows visitors about. "She is the only one of the old ladies who wear barga."

THE KEY TO HEALTH. BURDOCK'S BLOOD BITTERS.

Unlocks all the clogged arteries of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humor of the secretions, at the same time cures Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluctuating of the Heart, Nervousness, and General Debility; all these and many other similar complaints yield to the happy influence of BURDOCK'S BLOOD BITTERS.

Wholesale and retail, outside the combine. Always open. R. DRISCOLL & CO. 64 Richmond-st., London, Ont.

DR. LOW'S WORM SYRUP. DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OF ALL AGES. SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD.

MANUFACTURING UNDERTAKERS. Wholesale and retail, outside the combine. Always open. R. DRISCOLL & CO. 64 Richmond-st., London, Ont.

DR. LOW'S WORM SYRUP. DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OF ALL AGES. SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD.

MANUFACTURING UNDERTAKERS. Wholesale and retail, outside the combine. Always open. R. DRISCOLL & CO. 64 Richmond-st., London, Ont.

DR. LOW'S WORM SYRUP. DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OF ALL AGES. SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD.

MANUFACTURING UNDERTAKERS. Wholesale and retail, outside the combine. Always open. R. DRISCOLL & CO. 64 Richmond-st., London, Ont.

DR. LOW'S WORM SYRUP. DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OF ALL AGES. SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD.

A BLIND NOVICE. On April 23rd, a scene was witnessed in the Carmelite convent in St. Louis, which was never perhaps witnessed in the Church before; the reception of a blind novice.

The ruins of the Tower of Babel have been made to serve as a pedestal for a statue of the Blessed Virgin. The ruins form a hill, at the highest point of which a portion of the ancient wall still remains standing, having resisted up to this all the ravages of time.

Happy Homes. Here's a health to the wives and the mothers Who sit in our households to-day; The hours that go drifting away, May their eyes keep the light of the gladness.

GAS METERS. All sizes from 3 Lights to 500 Lights. Send for Price List to the manufacturer, JOHN S. MOORE, Dominion Meter Works, 328 Wortley Road, London, Ontario.

SPAIRED GLASS. BRILLIANT CUT, BEVELED SILVERED, BENT, PLATE & MCCAUSLAND TORONTO.

Eyes Tested Free. BY A. S. MURRAY, Practical Optician, Graduate of the Optico School, New York. Defective sight, pain in head or eyes on viewing objects at a distance, or blurred vision in reading, removed by using our Properly Adjusted Glasses. EVERY CASE GUARANTEED BY MONEY REFUNDED. A call solicited.—A. S. MURRAY & CO., 167 Dundas street, London, Ont.

McShane Bell Foundry. Finest Grade of Bells. Chinese and Pines for Churches, Colleges, Town Halls, etc. Fully warranted; satisfaction guaranteed. Send for catalogue. BY McSHANE BELL FOUNDRY, 111, U. S. MENTION THIS PAPER.

BUCKEYE BELL FOUNDRY. Bells of Fine Copper and Tin for Churches, Town Halls, etc. Send for catalogue. WARRANTED. Catalogue sent free. VANDUZEN & TIFF, Cincinnati, O.

